

crease or decrease in population, although the Delaware had in-¹⁴⁴
creased some three hundred in number.¹⁶¹

Most of the Delaware are living on their allotments scattered ¹⁰¹
through the territory originally reserved for the Cherokee. Few ⁴²³
of their allotments are contiguous, due to the exigencies of the
allotting and to the fact that many of the farms have been sold
when restrictions were removed. Very few of them were for-
tunate enough to have oil on their lands. They either farm their ⁴³⁴
fields or cash rent them. Judging from the state of repair of the ^[427]
houses, those that farm their own fields are more prosperous
than those who rent them out. This distinction is also recognized
by the Indians. The majority probably rent their fields and sub-^[427]
sist on the small cash return, aided by the produce from their
gardens, old age pensions, and other occasional sources of income.
There is very little in the appearance of their houses to distinguish
them from their white neighbors. Clothes and automobiles also
reflect their economic status in the same way that these items do
for their white neighbors.

After their incorporation with the Cherokee, the Delaware ¹⁷⁷
maintained their own chieftainships for a time. As the functions ⁶¹⁸
of these clan heads ceased, so did the rules for the filling of the
offices and the need for keeping them filled. The last of the
clan chiefs died about 1900. Since that time only chiefs for the
entire Delaware group in northeastern Oklahoma have been ⁶⁶⁶
elected. These were elected mostly for business purposes—to have ⁶²²
an official representative to treat with the Federal Government
on annuities and other money matters. In the election each of
the three tribal divisions, Turtle, Wolf, and Turkey nominated
a candidate. The man getting the most votes was elected chief
and the one getting the next highest number became assistant
chief. The last election was held about 1917. The chief who
was elected then died about 1935, and since that time there has
been no recognized chief.

¹Pratt, John G., to J. R. Doolittle, September 15, 1865, in *Condition of the Indian Tribes. Report of the Joint Special Committee . . .* (Senate Reports, 39 Congress, 2 session, No. 156, Washington, D. C., 1867), Appendix, p. 483.

CHIEFS

216. *Civil chieftainship hereditary*

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CAPTAIN CHIPPS said that the brother of a chief, if he behaves well, must be named as chief in preference to the son and that the sister's son also succeeded in preference to his own son, all of which was determined by the council.

E. R. thought that the chieftainship was hereditary but was not certain of the succession.

221. *Election of civil chief*

CAPTAIN PIPE—At the creation of the world the Great Spirit himself resided with the Indians and regulated their intercourse with each other. When he left the earth he told them that he would depute a person possessing all his own virtues, at whose death they should choose a successor having as nearly as possible the same qualifications. Since that period the office of chief has been elective, yet the election is not made by the people. Merit alone ensures to a man this distinguished honour. There is among them a body of men called *Lupwaaeenōāwuk* or Wise Men, (the plural, from *Lupwaaōākum* wisdom and *Lūnnoa* a man). These men from their conduct in early life receive the attention and respect of the aged and as they grow in years they gradually assume the power which is attached to the wise men or counselors. At length they are received as members of that powerful body and become officially interested in the proper regulation of national affairs. All civil affairs are conducted and ordered by them and when the office of chief becomes vacant they assemble and in the presence of the *people* they consult together upon the qualifications of the aspirants and having decided they appoint another meeting for his inauguration, to which, as to the first, they invite the nation generally. At the appointed time the *Lupwaaeenōāwuk* together with the elected chief and such spectators as choose to attend, assemble at a grand lodge prepared for the purpose, and one of the body in a speech adapted to the occasion declares to the people their choice and then turning to the chief addresses him on the importance of a firm, independent

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643 and upright course of conduct, of good examples from the heads
666 of the nation etc. During the speech the speaker holds in his hand a belt of wampum, which he places around the neck of the chief, telling him, "now you have the speech, see that you keep it, and adhere to the advice contained in it."

CAPTAIN CHIPPS said that all the tribes elected the chief for the others, excluding from the election the tribe for whom the election is held. He also said that the principal chief was always from the Wolf tribe, but was elected by the other tribes. In view of his statements that the brother must be chosen over the nephew or son, and the nephew over the son, and that the chief could name his successor, it is possible that here he means the other tribes installed the new chief.

All four modern informants said that the council and the people in joint session elected the new chief.

ZEISBERGER said the election of a new chief was made by "the captains," by which it may be assumed that he meant the war chiefs.

225. *Civil chief can be removed*

643 CAPTAIN PIPE—As chiefs are elected by the will of the people,
in the same manner they are removed from office. Not by
direct accusation and trial however, for they are careful not to
[57] arraign an individual publicly before the nation whether he be
great or low, but by neglecting to invite him to councils or refusal to listen to or execute his orders. This being done by the aged and influential, whose motives are made known at proper times, the neglect becomes general, the people condemn his authority and he is gradually lowered down to the private station, whence he does not attempt to rise but by a long course of good conduct or by some extraordinary effort of genius or political intrigue by which he can overpower his enemies at a single movement.

228. *Age of succession of chief*

JOHN JOHNSTON—No particular age, it depends on the ability, information and qualifications of the persons.

CAPTAIN CHIPPS—They cannot be *principal chiefs* until they are 50 years old. 643

J. W.—35 to 40.

W. T.—Formerly, when Delaware lived to age of 300 years, a man had to be 70 to become a chief.

E. R.—Over 25.

W. L.—No particular age.

232. *Boundary line between civil and war chief*

CAPTAIN PIPE—Formerly the authority of the War and Council chiefs was distinctly defined. To use their expression, in a time of peace the war chief sat in the ashes, but upon the declaration of war the village or council chiefs took his place, and the movements of the war depended solely upon him. At this day however they have equal authority in treaties and the like, that is to say, according to their influence as men.

238. *Body of counselors*

JOHN JOHNSTON—The Counselors are appointed or chosen by the people according to their merit. Their duty is to assist in any good work that they are doing and to promulgate and cherish order. 623

CAPTAIN PIPE—The ceremonies attending the appointment of chief are practiced also at the reception of one of the wise men into that formidable body, excepting the placing a belt around the neck, which is not used at all. The *Lupwaaenōāwuk* are not restricted to any particular number, but accessions are made of such as merit an admission from the general tenor of their lives. The members of this body, or some one of them as occasion may require, are appointed to carry into effect the orders of the chiefs, and any employment, however degrading, is considered by them an honour under such circumstances. In the distribution of annuities and of presents their services are indispensable, and while young they carry the kettles of the war parties while on the march. 643 666

Unimportant or ordinary occurrences are considered as within the superintendence of the Chiefs without consultation or advice; such as regulating the internal affairs of their villages, settling disputes, etc.; but affairs of consequence are never acted upon

643 without the concurrence of the Lupwaaenōāwuk, from whom in
 666 fact all important transactions emanate. The consultations of these men precede all treaties, declarations of War, etc., and after expressing their opinion as a body each member considers himself individually bound to assist and obey the Chief in the execution of it.

CAPTAIN CHIPPS—There is no particular body of counselors, except the chiefs—they have no stated time of holding councils, and meet only when business requires.

The young men are entitled to sit in Council at the age of 20, and are *then* "their own masters"—they can marry before that period, but are not entitled to the rights and privileges of men until they reach that age.

Councils are seldom called—except on matters relating to war—"the administration of law" is not known. The Council is opened by prayers to the Great Spirit, to give them wisdom. One man is appointed to make speeches, who is to be under the guidance and direction of the chiefs. No others have a right to address the Council—the orator is generally "the smartest man"—"the best man." After the speaker has done, the chiefs make up their decisions,—which are immediately reported to all the people. Prayer closes the proceedings and the Council breaks up. Women are not admitted to the Councils.

J. W.—Council consisted of ten councilors, chief and assistant chief. All were elected by clan (later only for nation) and could be removed. Lately called only for business. Committees were appointed by council for term of two years. Meetings of council every two years. Many committees continued to function past terms if no new council. Speaker was supposed to be the voice of chief and council. (J. W. is now the speaker.) Young men were sometimes admitted to council for training. If council and people could not decide on some matter, the chief had the final voice, it was up to him to determine what the majority seemed to feel.

W. T. said that the council consisted of two chiefs and four other men.

W. L. reported that there were always twelve men elected by the people of the council.